

## NEXT WEEK'S MENACE

In next week's paper we shall begin a series of articles on the organization, operation and aims of the Jesuits. This scholarly and interesting series is written by Juan Ortiz Gonzalez, formerly a Doctor of Theology in the Church of Rome. They will run through several numbers. Don't miss the first or any of them.

## THE ANTIDOTE



FOR PAPAL POISON

# THE MENACE

PUBLISHED WEEKLY AT AURORA, MISSOURI

SATURDAY AUGUST, 22, 1914

## TEMPORAL POWER



Total subscriptions previously reported 1,500,654  
New subscriptions last week 16,872  
Subscriptions expiring last week 16,341  
Gain for the week 531

Total Number Subscriptions this date

1,501,286

## Twentieth Century Miracles

Wonders never cease—in the Catholic church.

The Cincinnati daily papers of July 27th give the details of a "novena" held in that city in honor of St. Ann, the alleged "ma" of the Virgin Mary.

The center of attraction at this novena, as at all others, was a splinter of bone, claimed to be from the skeleton of the dead saint. Of course there are numbers of these at work throughout the United States. We have one in the editorial department of The Menace, sent us by a friend who vouches for it being the real goods. At any rate these bones are plentiful, and since there are several wagon loads of them doing business for the priests throughout the country, it is estimated that Saint Ann was about the size of the whale that swallowed Jonah.

While the "jim crack" priests who worked the holy bone racket in Cincinnati did not have as many miracles to boast of as is usually the case, they come forth with a new one—that it is new to us—to the effect that the pagans held their novena parade in a hard downpour of rain, and notwithstanding the fact that dampness fell in sheets it failed to extinguish the holy candles carried in the parade. Great is the holy bone.

## The Menace Gets 'Em Going

The rotten old Menace has reached the verge of the precipice. Many of its readers are becoming lukewarm over the proposition of fighting Catholicism in every form. It has arrived at a stage where the rebash of the old dope has become stale—so stale that it is offensive in the nostrils of the

faithful on the "firing line." As a result it is making a bold stand to retrieve the situation and all the rot of ages passed is being dug up to keep them on the job. In that regard it is elevating to note that the suckers on the "firing line" are growing less.—Winona, Minn., Leader.

Is that so?  
And just how much "rot of ages" passed? can the Leader (1) point out in this issue of The Menace?

The rot, and dry rot at that, exists in the skulls of the Romanized asses who are wearing away their lives as well as the seats of their trousers on the tripods of the country weeklies in an effort to apologize for the crimes of the priests and the "holy Roman humbug" called a church.

Yes, The Menace is on "the verge of the precipice," but it is the precipice of political oblivion over which it has just pushed the carcass of Rome and is just waiting to see it hit the bottom. And as for the men on the firing line having deserted, that is a question about which the Leader seems totally ignorant. He should at least let us do the worrying, which we are not likely to do so long as we have more subscribers to The Menace in Winona alone than the Leader has on his list altogether.

If the claims of the Church of Rome are true, the ass upon which Christ rode into Jerusalem had five legs, at least there are five in existence, all claimed to be genuine. Perhaps the ass needs five legs to enable him to carry the remainder of Rome's relics.

SPEAKERS AND WRITERS IN DEMAND to defend America from the attack of political Romanism. Prepare yourself by means of the circulating Library Plan. Particulars on request.

## CHRISTIANIZING MEXICO

"Christianizing a Catholic country, or what, by every right and title, should be a Catholic country, in Protestant parlance, usually means tearing down a belief in the Catholic religion and what it teaches. Money will be spent, since Protestant sects have much of it, and in other cases, these missionaries, whose zeal for souls arises when peace is assured, will go to work with a will. The results in some cases will be, not the making of good Protestants, but the de-Christianizing of bad Catholics who, if left to themselves and the ministrations of their own people, might be brought back into the one true fold. A bad Catholic will never make a good Protestant. And a good Catholic remains true to the faith of his fathers.

"In regard to the Christianizing of Mexico, the term is offensive to Catholics. It is always exasperating to have Protestants assume the sole right and title to the word Christian. We often wonder what we are, according to Protestant tabulation. Catholics are not Jews, since we accept a Redeemer. We are not atheists, because we believe in a Supreme Being. We are not agnostics, because we know many things which God has revealed; but, according to Protestant ideas, we are not Christians. Some of our Protestant friends would evidently deny us the right to call ourselves Christians, though the more broadminded of them agree with us that it is not right to call an organization a Young Men's Christian Association or a Young Women's Christian Association and then deny the right to hold office to members for no other reason than because they are of the Catholic faith. It is the same spirit which seeks to Christianize Mexico, a land for which Catholic priests and Catholic sisterhoods have left homes of luxury and comfort, to suffer untold hardships, persecution, and, in not a few cases, torture and death.—Morning Star, (Catholic) New Orleans.

Such is the comment in the pope's diocesan organ on the announcement that the Protestant bodies of the United States would join in a great missionary movement to educate and Christianize Mexico. The jealous reference to Mexico, as a Catholic country or what by every right and title should be a Catholic country, far from expressing a religious sentiment breathes rather the spirit of a European monarch and war lord. It is more like the bark of the German war dogs when French soldiers get too close to the Rhine. It sounds like a speech such as Emperor William would make were Alsace-Lorraine captured by the French.

The reference to Protestant missionary work as only destructive of religion is commendable to the loving attention of Dr. Gladden who will no doubt find there in another evidence of why papists and Protestants must live and love together in blissful amity. There is not the slightest doubt that the actual Christianizing of Mexico would be as offensive to Catholics as the term that describes it. If it is exasper-

ating for Protestants to assume the Christian title, is the reference to "the one true fold" in the preceding paragraph any less exasperating?

Papists need not wonder what they are. The rule for arriving at that conclusion is simple and clear. If they were as intent on being Christians as they are on being called Christians their dearest wish would be gratified. To the extent that they live the life of Christ and conform to His teachings they are Christians beyond the possibility of challenge. To the extent that they live the life of military marplots and political power seekers they are a nuisance and a menace. It is the lack of Christianity and excess of politics that has made the papist leaders undesirable citizens of the Mexican republic. The trouble is not over their religion, but over their lamentable lack of it.

The repentant Lord Wolsey well said that had he served his God with the fidelity with which he had served his king his career would have closed with greater honor. If the Roman Catholic priests in Mexico had served their God with the fidelity that they served the pope, princes and politicians of reaction, they would not find themselves in their present predicament. Jesuit methods have no place in Christian service. Christ told his servants to feed his sheep; but they, who would be known as the servants of "the one true fold," have so far forgotten their calling as to neglect the sheep save at shearing and the shambles.

Papery has been tried in Mexico and found wanting. Four centuries of control without competition or interference gave the papists a golden opportunity to bring forth fruits of their kind. Had these professed religionists made good they would not have the whole nation up in arms against them. They had four hundred years in which to earn the title of Christian—time sufficient in which to establish that claim beyond the possibility of contradiction. But the works were wanting. The education of the people centered in shin-bones instead of science; their spiritual training in relics rather than religion. Instead of bread the Mexican people got a stone; and now they are ready for something better. And if the Protestants of the United States are disposed to offer Christianity to people who are tired of popery we fail to see wherein the Morning Star, or other of the papal stars have any kick coming.

## THIS PROTESTANT PREACHER DEARLY LOVES ROME

And Rome Dearly Loves His Sophistry—Congregational Clergyman's Pro-Papist Sermon Now Being Circulated by the Knights of Columbus—The "Nites" Valuable Campaign Document Analyzed

**D**R. JOHN FAVILLE, of the Congregational Church of Appleton, Wis., preached a sermon some months since so full of affection for Rome and things Roman that the Knights of Columbus made it into a pamphlet and are circulating it zealously. Though lovely in text, terminology and treatment, the Doctor's effort belongs to that class of exhortations which preach peace after war has actually begun, and bid soldiers ground arms in the presence of the enemy lest some perchance might be hurt.

Taking for his text Matthew 23:8, "One is your Master, Christ, and all ye are brethren," he preached on the theme, "Why I believed in the Roman Catholic Church," and touched incidentally on why he does not believe in The Menace. We are not going to accuse Dr. Faville of garbling in detaching his text from the context; but would recommend the rest of Matthew 23 to the thoughtful attention of our readers. And with the precedent set by him we detach a few paragraphs from his sermon as the basis for comment thereon. Says he:

"My taking up this topic at this time grows out of the fact that some months ago in a sermon I denounced the anti-Catholic paper known as The Menace. I had read this paper, more or less, for months, it having been sent to me by someone, and I had read a number of the anti-Catholic books it advertised."

If Dr. Faville had read The Menace, and the books it advertises, with understanding, his rejoinder would have been far different from that in his sermon. He seems, like many other readers, to have gotten the idea that The Menace is opposed to the Roman Catholic religion. We give him credit for sincerity, but are compelled to question the intelligence of an educated man who can't distinguish between religious Catholicism and political Romanism.

It is a matter of comparative indifference to us whether a citizen accepts a Protestant theology or the pope of Rome as his interpreter of religion; but it is a matter of grave concern when a large body of nominal Americans, exercising the privileges of citizenship, subject themselves to a foreign monarch and so vote as to give him political power in this country.

For centuries the popes of Rome were temporal rulers, and they have never abandoned their claim to temporal power. Only by the revolt of their subjects has that power been wrested from them. So late a pope as Leo XIII, in his encyclical of Jan. 6, 1895, on Catholicity in the United States, declares the desirability of the union of Church and State; and says of the Catholic church in the United States, "She would bring forth more abundant fruits if, in addition to liberty, she enjoyed the favor of the laws and the patronage of public authority."

The pope is not satisfied with religious liberty in the United States; he seeks political power. He is not content that his following stand on a footing of equality with the Protestant denominations; he desires favor and patronage. He would control education, build up his parochial school system, tear down the public school, and replace American ideals with his own Italian, monarchical teachings.

It is not a question of religion;

it is a question of politics. It is not a question of how men should worship; it is a question of how they should vote. The issue is not loyalty to church; but on loyalty to the Constitution. We try to make that point clear in every number of The Menace; but some do not understand because they lack understanding, while others misunderstand intentionally. Many of the apologists for Rome no doubt think it a clever trick to ignore the real issue and transfer the controversy to the religious field. It is clever, and it is tricky. To get into the merits of this discussion it is necessary to adhere to the subject and stick to the text. Says Dr. Faville:

"Whatever has been the history of both of these churches (Protestant and Catholic), whatever has been their past relations and their present strength or weakness, the first fact to be met is, that both of them are here and each must adjust itself to the other, in some way. It is not a question of one absorbing the other, or of one annihilating the other; it is a question of getting along together."

It would be interesting to know on what premises Dr. Faville bases such a sweeping conclusion. Does he deduce this particular assertion from the principle that whenever and wherever two institutions exist there is no other outcome possible than in each adjusting itself to the other? How is it with God and Satan? Because they are both here, does it follow that God must go half way in an effort to adjust their differences? At one time in this country there was a clash between the colonists and agents of the British crown. Both were here, but one had to go. Later there was a condition in which chattel slavery and personal freedom fought for national supremacy. The greatest statesmen labored for years to effect a practical compromise; but Abraham Lincoln said the last word on that subject when he declared, "This nation cannot exist half slave and half free." The British had to go. Slavery had to go. And it is only a question of time when Rome will have to go.

It is true that minor differences are often adjusted by concessions and compromises; but some things are incompatible. Fire and water cannot exist together in the same vessel. Either the water quenches the fire, or the fire evaporates the water. Americanism and political Romanism are as incompatible as fire and water. This nation cannot exist half Roman and half American. Romanism means monarchy, aristocracy—the rule of one infallible person over millions of fallible persons. Americanism means democracy, the sovereignty of the people—the government of the people by laws and officers of their own selection. There is no compromise possible between an autocrat and a hundred million democrats. We settled that question something over a century ago when King George had to vacate. The same issue had a similar outcome recently when Huerta had to get out of Mexico. Compromises are only temporary. No question is ever settled until the righteous principle is victorious.

"Edward Eggleston in his 'Circuit Rider' speaks of two people; one was a Methodist and likewise was a Christian. The other, he says, was a Methodist but not the likewise. Many a man or woman is a Protestant or Catholic and also a Christian; some in both churches are not the also. I shall aim to speak tonight, not as a Protestant, but as a Christian."

An admirable feature of the Congregational church is its congregational government. The people in the various congregations have the same voice in its control that the people have in a republic. The power of the organization is vested in its membership. It is a condition that appeals to all who love freedom. How queer it is to find a Congregational minister going out of his way to praise the autocratic sway of the pope and the aristocratic cardinals.

He does not put the Romish emphasis on the authority of the pope, but is as strong as the noblest Roman on authority and obedience. In fact, he is decidedly hazy on this important subject. Everybody acknowledges some authority, and everybody obeys. The quality of that obedience rests solely upon what authority

The welfare of this nation does not hang on whether a citizen is a "likewise" or an "also"; but it does hang largely on whether he is an American in thought, action and loyalty. To be an American it is not necessary to be born under Old Glory; but it is necessary to be loyal to the star-spangled symbol and especially to the things it represents. No Yankee can accept a foreign prince as ruler of heaven and earth, and be a true American. American traditions teach that the rulership of the earth is vested in no individual, but in the people; that the rulership of the United States is vested in the people of the United States.

It is evident that a man can be an American citizen, and likewise a Christian; he can be an American citizen, and also a Jew; he can be an American citizen and an unbeliever; but he can't be an American citizen and the subject of Emperor William. King George or Pope Pius. He can't be a loyal citizen of the republic while belonging to and voting with an organization that defies the first amendment to the Constitution of the United States, conspires at the union of Church and State, conspires against freedom of the press, freedom of speech and the public school system. The Menace does not speak as a "likewise" or as an "also," but as the voice of those who believe in the principles, traditions and organic law upon which this nation was founded, and upon which it must stand and grow to fulfill its destiny as the land of the free.

We believe that real Christianity is compatible with Americanism, but not with Romanism. If a man is an American citizen in fact, and likewise a Christian in belief, it is evidence that his politics is sound and his religion harmonious therewith. But if a man is a professed American, and also a practical Romanist, it is evidence that he is politically rotten and his religion such as consorts with political rottenness.

"The head of the church with us, (Protestants) humanly speaking, is the local church. And with us the church is the people, the supposed to be Christian people in it. There is no church authority aside from or outside of that with us. While in the Catholic church this kind of authority is vested in the pope, and at times in the college of cardinals. . . . What I believe in concerning the Catholic church here is not that I would put the same emphasis on the authority of pope or priest or church as they, but that they are right church as they are, in pressing so strongly authority itself. . . . The Catholic church leads in infusing in its members the truth that man must put himself under authority, that he must obey something."

The publication of The Monroe doctrine, by Mr. A. W. Lewis, just off The Menace press will be an eye-opener to Mr. Gladden and any one like him who may be disposed to pet the "Beast" or coddle the "deceiver of nations." Reference is made by Mr. Lewis to the agreement entered into at the Congress of Verona in 1822 by Austria, Russia and Prussia, called the Holy Alliance, in which they each promised assistance should "any of the people of their countries attempt to take power to themselves."

A copy of this secret treaty was placed in the possession of Prof. Morse, the inventor of the magnetic telegraph, who was at the time the American minister at Rome. England refused to enter the Alliance, and suggested to President Monroe to proclaim the doctrine with the promise of British support. These articles of agreement, at least the first three paragraphs, were published in the New York Observer in the spring of 1834, and is an exceedingly interesting document. Will the Doubting Thomases and blind guides of Protestantism read these three articles and see what the Divine Right of the kings and the Divine Right of the popes have had to do with keeping back the rising tide of freedom and liberty as expressed in the Declaration of Independence and the American Constitution? This document silences the frothy claims of the papacy and puts a quietus to the boasting of the Knights of Columbus, these followers who want to capture America by killing the color guards. Read this and reflect upon its meaning and bearing upon American and European politics today.

Article 1. The high contracting parties being convinced that the system of representative government is equally as inconsistent with monarchical principles as the maxima of the sovereignty of the people with the divine right, engage mutually, in the most solemn manner, to use all their efforts to put an

is recognized and what or who is obeyed. Kipling characterizes the shortcomings of the native Indian soldier's obedience in the couplet:

"The 'eathen in 'is blindness bows down to stock and stone And don't obey no orders unless they is 'is own."

The significance of authority and obedience lies wholly in what authority is recognized and who is obeyed. American tradition on that point is to the effect that governments derive their just powers from the consent of the governed. Romish tradition and practice vest both spiritual and temporal power in an autocratic pope; a distinction with a meaning greater than mere difference. And with the pope and his agents meddling in American politics the question is brought home to every citizen: Shall the pope rule America on assumed authority, or shall the people rule America on authority of the Constitution?

We believe in the affairs of this country being administered as those of the Congregational church, by the citizenship or membership; and we have no use for one-man power either in church or state. On this subject Dr. Faville had better move along and catch up with his church, or else go over bag and baggage into the aristocratic, medieval organization he so much admires.

"The Catholic church has not interpreted the cross as something only to get to heaven with, but to make heaven out of earth. It is not a church that 'sits and sings itself away to everlasting bliss.' It joins prayer and service, faith and works. If today you could take out of the world every Catholic cathedral which stands as a monument

of art in architecture as well as of religious zeal, every church and hospital and asylum, every school and charity that was built and is supported by the Catholic church, you would see what it means."

The Roman Catholic church built its cathedrals, hospitals, asylums and nunneries in about the same way that the baron of the middle ages built his castle. The serfs built the castles, and the barons used them. The subjects of the church built the cathedrals; and the church, which is the pope and clergy, use them as a means of extracting church fees from the builders. The fine art we are asked to admire, and which we do admire, is not the work of the church—it is the work of the artist.

There is another kind of art that manifests itself through Romanism which is not creative, but destructive. It is the art that conceived and built the clerical aristocracy, that conceived and constructed the Romish political machine in the United States. It is the art of the Jesuit by which he worms his way to power and destroys the human institutions that stand in his way. We can do very well without that kind of art.

If the Catholic church has utilized the cross to make heaven out of earth, it would be interesting to know where and when. Is there a square foot of the earth's surface that Catholicism has transformed into heaven, we haven't heard of it. It is true that there is a spot that some may think heavenly at Carey, Ohio, made so for some by the imported idol that stands on it; but a Com-

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## THE HOLY ALLIANCE

The article in last week's Menace on the Jesuit and his relation to national politics was timely in the light of the war now progressing with such terrible earnestness and destruction of life and property. Some people pretend to think The Menace is stark mad on the papal question. Such people display their ignorance. Let them search deeply into the causes of the present conflict and they will find that Romanism in its political ramifications, nursed and promoted by the Jesuit, is the seed of discord and the dragons' teeth sown by the crafty hands of the followers of Loyola.

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end to this system of representative government in whatever country it may exist in Europe, and to prevent its being introduced in those countries where it is not yet known.

Article 2. As it cannot be doubted that the liberty of the press is the most powerful means used by the supporters of the pretended rights of nations (the people) to the detriment of those princes, the high contracting parties promise reciprocally to adopt all proper measures to suppress it, not only in their own states, but also in the rest of Europe.

Article 3. Convinced that the principles of religion contribute most powerfully to keep nations in the state of passive obedience which they owe to their princes, the high contracting parties declare it to be their intention to maintain in their respective states those measures which the clergy may adopt with the aim of ameliorating their own interests, which are so intimately connected with the preservation of the authority of princes. And the contracting parties join in offering their thanks to the Pope for what he has already done for them, and solicit his constant cooperation in their views of subjugating the nations.

What a startling revelation out of the past this is! Like Banquo's ghost the Holy Alliance (1) comes forth out of the shadows and points its bony finger at Romanism, the faithful ally of despotism. The pope, the friend of tyranny, thrusting the people back into the gloom of ignorance and fear, whenever they try through blood and tears to find light, and life, and liberty, and freedom. We can truthfully say to the pope:

You were then the enemy of progress. You don't change. You are the enemy of free institutions today. The chains of kingly rule and papal authority were forged in the fires of Hell, and Hell is to pay today everywhere. You met free assembly and free speech then with the Holy Alliance—a pope's name given to a league with Satan. You meet free speech, free assembly and free press today with mobs, kidnapping and violence. Then a free press was "a powerful means" to secure the rights of the people, so now you move the Federation of Catholic Societies to destroy liberty and enlightenment by stifling the voice of free speech and to smother and kill the winged messengers of light—a free press.

Holy Alliance! Indeed! A Jesuitical name given to a band of cut-throats murdering liberty in the name of religion. What a harvest of death and destruction Europe is reaping from the faithful tillage by the papacy. The Holy Alliance sowed to the wind and it is now reaping the whirlwind. And now comes Dr. Gladden advising that America

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## A POINTER FOR PROTESTANTS

From The Pentecostal Herald, Louisville, Ky., Aug. 12.

**T**HAT the Pope is seeking to Romanize the United States; there is no doubt. That the Catholic church is wide-awake, united and actively at work to accomplish the wishes and purposes of the Pope, no one can deny. That Protestantism is asleep, divided and inactive at this time of crisis, is equally true. That The Menace, an anti-Romish paper published at Aurora, Mo., is the most active agent and powerful influence in this nation to awaken and unite Protestants to arise and protect our American institutions against Romanism, there is no sort of question. The Menace is only a little over three years of age and has a circulation of one million, five hundred thousand. We should like to see its circulation climb up to five millions. Long live The Menace!